

PROPOSAL⁵⁷

Humbly offer'd to the

P-----*t*,

For the more effectual preventing the
further Growth of *POPE*R.

WITH THE

Description and Use of the Ecclesiastical
Thermometer, very proper for all
Families.

*Insani sanus nomen ferat, equus Iniqui
Ultra quam satis est, virtutem si petat Ipsam.*

HOR.

By C—— *P^h*——, Esq;

DUBLIN:

Printed in the Year MDCCLXXXI.



A

PROPOSAL

Humbly offer'd to the

P—————*t*, &c.

HAVING with great Sorrow of Heart observ'd the increase of *Popery* amongst us of late Years, and how ineffectual the penal Laws and Statutes of this Realm have been for near forty Years last past, tow'rds reclaiming that blind and deluded People from their

their Errors, notwithstanding the good Intentions of the Legislators, and *the pious and unweary'd Labours* of the many learned Divines of the establish'd Church, who have preach'd to them *without ceasing*, altho' hitherto without Success.

Having also remark'd in his Grace's Speech to both Houses of Parliament, most kind Offers of his Grace's good Offices tow'rds obtaining such further Laws as shall be thought necessary tow'rds bringing home the said wand'ring Sheep, into the Fold of the Church, as also a good Disposition in the Parliament to join in the *laudable* Work, towards which, every good Protestant ought to contribute, *at least his Advice*. I think it a proper Time to lay before the Publick, a Scheme which was writ some Years since, and lay'd by, to be ready on a fit occasion.

That whereas the several penal Laws and Statutes now in being against *Papists*, have been found ineffectual, and rather tend to confirm than reclaim Men from their Errors, as calling a Man Coward, is a ready way to make him fight, It is humbly Propos'd,

I. That the said **penal** Laws and Statutes against *Papists*, except the Law of *Gavel-kind*, and that which disqualifies them for Places, be repeal'd, abrogated, annull'd, destroy'd, and obliterated to all Intents and Purposes.

II. That in the room of the said penal Laws and Statutes, all Ecclesiastical Jurisdiction be
taken

taken from out of the Hands of the Clergy of the establish'd Church, and the same be vested in the several *Popish* Arch-bishops, Bishops, Deans and Arch-deacons, nevertheless so as such Jurisdiction be exercis'd over Persons of the *Popish* Religion only.

III. That a *Popish* Priest shall be settled by Law in each and every Parish in *Ireland*.

IV. That the said *Popish* Priest, shall on taking the Oath of Allegiance to his Majesty, be entitled to a tenth Part or Tithe of all Things tithable in *Ireland*, belonging to the *Papists*, within their respective Parishes, yet so as such Grant of Tithes to such *Popish* Priests, shall not be construed in *Law or Equity*, to hinder the Protestant Clergyman of such Parish from receiving and collecting his Tithes in *like manner* as he does at present.

V. That in Case of Detention or Subtraction of Tithes by any *Papist*, the Parish Priest do have his Remedy at Law in any of his Majesty's Courts, in the same *Manner as now practis'd by the Clergy of the establish'd Church*, together with all other Ecclesiastical Dues. And for their further Encouragement to vex their People at Law, it might not be amiss to oblige the Solicitor General, or some other able King's Council, to give his Advice or Assistance to such Priests *Gratis*, for which he might receive a Salary out of the *Barrack Fund, Military Contingencies or Concordatum*; having observ'd the Exceedings there better paid than the Army or any other

other Branch of the Establishment, and I would have no Delay in Payment in a Matter of this Importance.

VI. That the Arch-bishops and Bishops, have power to visit the inferior Clergy, and to extort Proxies, Exhibits, and all other Perquisites usual in *Popish* or *Protestant Countries*.

VII. That the Convocation having been found by long Experience to be hurtful to *true Religion*, be for ever hereafter abolish'd among Protestants.

VIII. That in the room thereof the *Popish* Arch-bishops, Bishops, Deans, Arch-deacons and Proctors, have liberty to assemble themselves in Convocation, and be empower'd to make such Canons as they shall think proper for the Government of the *Papists* in *Ireland*.

IX. And that the secular Arm being necessary to enforce Obedience to Ecclesiastical Censure, the Sheriffs, Constables and other Officers, be commanded to execute the Decrees and Sentences of the said *Popish* Convocation, with Secrecy and Dispatch, or in lieu thereof, they may be at Liberty to erect an Inquisition with proper Officers of their own.

X. That as *Papists* declare themselves Converts to the establish'd Church, all *Spiritual Power* over them shall cease.

XI. That as soon as any whole Parish shall renounce the *Popish* Religion, the Priest of such Parish shall for his good Services have a Pension of 200*l. per Ann.* settled on him for Life, and that he be from such time exempt from preaching and praying

praying, and other Duties of his Function, in like manner as *Protestant Divines* with equal Incomes are at present.

XII. That each Bishop so soon as his Diocess shall become Protestants, be called my Lord, and have a Pension of 2000 *l. per Ann.* during Life.

XIII. That when a whole Province shall be reclaim'd, the Arch-bishop shall be call'd his Grace, and have a Pension of 3000 *l. per Ann.* during Life, and be admitted a Member of his Majesty's *most Honourable* Privy-Council.

The good Consequences of this Scheme, (which will execute it self without murmurings against the Government,) are very visible, I shall mention a few of the most obvious.

I. The giving the Priest a right to the Tithes, wou'd produce Law-suits and Wrangles, his Reverence being entitl'd to a certain Income, at all Events, wou'd consider himself as a legal Incumbent, and *behave accordingly*, and apply himself more to fleecing than feeding his Flock, his necessary Attendance on the Courts of Justice wou'd leave his People without a *Spiritual Guide*, by which means, Protestant Curates who have no Suits about Tithes wou'd be furnish'd with proper Opportunities for making Converts which is very much wanted.

II. The erecting a Spiritual Jurisdiction amongst them, wou'd *in all probability* drive as many out of that Communion, as a *due Exe-*
cution

cution of such Jurisdiction hath hitherto drove from amongst our selves.

III. An Inquisition wou'd still be a further Improvement, and most certainly wou'd expedite the Conversion of *Papists*.

I know it may be objected to this Scheme, and with some shew of Reason, that shou'd the *Popish* Princes abroad pursue the same Methods, with regard to their Protestant Subjects, the Protestant Interest in *Europe*, wou'd thereby be considerably weaken'd; but as we have no reason to suspect *Popish* Councils will ever produce so much Moderation, I think the Objection ought to have but little weight.

A due Execution of this Scheme, will soon produce many Converts from *Popey*, nevertheless, to the end it may be known, when they shall be of the *true Church*, I have order'd a large Parcel of Ecclesiastical or Church *Thermometers* to be made, one of which is to be hung up in each Parish Church, the Description and Use of which take as follows, in the Words of the ingenious *Isaac Bickerstaff*, Esq;

THE Church Thermometer, which I am now to treat of, is supposed to have been invented in the Reign of *Henry* the Eighth, about the Time when that religious Prince put some to Death for owning the Pope's Supremacy, and others for denying Transubstantiation. I do not find however, any great Use made of this Instrument till it fell into the
Hands

Hands of a learned and vigilant Priest or Minister, (for he frequently wrote himself both the one and the other) who was some time Vicar of *Bray*. This Gentleman lived in his Vicarage to a good old Age; and after having seen several Successions of his neighbouring Clergy either burnt or banished, departed this Life with the Satisfaction of having never deserted his Flock, and died Vicar of *Bray*. As this Glass was first designed to calculate the different Degrees of Heat in Religion, as it raged in Popery, or as it cooled and grew temperate in the Reformation, it was marked at several Distances, after the Manner our ordinary Thermometer is to this Day, viz. *Extream hot, Sultry hot, Very hot, Hot, Warm, Temperate, Cold, Just freezing, Frost, Hard Frost, Great Frost, Extream Cold.*

It is well known, that *Toricellius*, the Inventor of the common Weather-Glass, made the Experiment in a long Tube which held thirty-two Foot of Water; and that a more modern Virtuoso finding such a Machine altogether unweildy and useless, and considering that thirty-two Inches of Quicksilver weigh'd as much as so many Foot of Water in a Tube of the same Circumference, invented that sizeable Instrument which is now in Use. After this Manner, that I might adapt the Thermometer I am now speaking of to the present Constitution of our Church, as divided into *High* and *Low*, I have made some necessary Variations
both

both in the Tube and the Fluid it contains. In the first Place, I ordered a Tube to be cast in a planetary Hour, and took Care to seal it hermetically, when the Sun was in Conjunction with *Saturn*. I then took the proper Precautions about the Fluid, which is a Compound of two different Liquors; one of them a Spirit drawn out of a strong heady Wine; the other a particular Sort of Rock-Water, colder than Ice, and clearer than Chrystal. The Spirit is of a red fiery Colour, and so very apt to ferment, that unless it be mingled with a Proportion of the Water, or pent up very close, it will burst the Vessel that holds it, and fly up in Fume and Smoak. The Water on the contrary is of such a subtle piercing Cold, that unless it be mingled with a Proportion of the Spirits, it will sink almost through every Thing that it is put into, and seems to be of the same Nature as the Water mentioned by *Quintus Curtius*, which, says the Historian, could be contained in nothing but in the Hoof or (as the *Oxford Manuscript* has it) in the Scull of an Ass. The Thermometer is marked according to the following Figure, which I set down at length, not only to give my Reader a clear Idea of it, but also to fill up my Paper.

Ignorance.

*Ignorance.**Persecution.**Wrath.**Zeal.***CHURCH.***Moderation.**Lukewarmness.**Infidelity.**Ignorance.*

The Reader will observe, that the Church is placed in the Middle Point of the Glass, between *Zeal* and *Moderation*, the Situation in which she elway flourishes, and in which every good *Englishman* wishes her, who is a Friend to the Constitution of his Country. However, when it mounts to *Zeal*, it is not amiss; and when it sinks to *Moderation*, it is still in a most admirable Temper. The worst of it is, that when once it begins to rise, it has still an Inclination to ascend, insomuch that it is apt to climb from *Zeal* to *Wrath*, and from *Wrath* to *Persecution*, which always ends in *Ignorance*, and very often proceeds from it. In the same Manner it frequently takes its Progress through the lower Half of the Glass; and when it has a Tendency to fall, will gradually descend from *Moderation* to *Lukewarmness*, and from *Lukewarmness* to *Infidelity*, which very often terminates in *Ignorance*, and always proceeds from it.

It is a common Observation, that the ordinary Thermometer will be affected by the breathing of People who are in the Room where it stands; and indeed, it is almost incredible to conceive how the Glass I am now describing will fall by the Breath of a Multitude crying *Popery*; or on the Contrary, how it will rise when the same Multitude (as it sometimes happens) cry out in the same Breath, *The Church is in Danger*.

As soon as I have finished this my Glass, and adjusted it to the above mentioned Scale of Religion, that I might make proper Experiments with it, I carried it under my Cloak to several Coffee-houses, and other Places of Resort about this great City. At *St. James's* Coffee-house, the Liquor stood at *Moderation*; but at *Will's*, to my extream Surprise, it subsided to the very lowest Mark of the Glass. At the *Grecian* it mounted but just one Point higher; at the *Rainbow* it still ascended two Degrees: *Child's* fetched it up to *Zeal*, and other adjacent Coffee-houses to *Wrath*.

It fell in the lower Half of the Glass as I went further into the City, till at length it settled at *Moderation*, where it continued all the Time I stayed about the *Change*, as also whilst I passed by the *Bank*. And here I cannot but take Notice, that through the whole Course of my Remarks, I never observed my Glass to rise at the same Time that the Stocks did.

To compleat the Experiment, I prevailed upon a Friend of mine, who works under me in the Occult Sciences, to make a Progress with my Glass through the whole Island of *Great-Britain*; and after his Return, to present me with a Register of his Observations, I guessed before-hand at the Temper of several Places he passed through, by the Characters they have had Time out of Mind. Thus that facetious Divine, Dr. *Fuller*, speaking of the Town of *Banbury* near a hundred Years ago, tells us, it was a Place famous for Cakes and *Zeal*, which I find by my Glass is true to this Day as to the latter Part of this Description; though I must confess, it is not in the same Reputation for Cakes that it was in the Time of that learned Author; and thus of other Places. In short, I have now by me, digested in an Alphabetical Order, all the Counties, Corporations and Boroughs, in *Great-Britain*, with their respective Tempers, as they stand related to my Thermometer. But this I shall keep to my self, because I would by no Means do any Thing that may seem to influence any ensuing Elections.

The Point of Doctrine which I would propagate by this my Invention, is the same which was long ago advanced by that able Teacher *Horace*, out of whom I have taken my Text for this Discourse: We should be careful not to over-shoot our selves in the Pursuits even of Virtue. Whether *Zeal* or *Moderati-*

on be the Point we aim at, let us keep Fire out of the one, and Frost out of the other. But alais! the World is too wise to want such a Precaution. The Terms *High-Church* and *Low Church*, as commonly used, do not so much denote a Principle, as they distinguish a Party. They are like Words of Battle, that have nothing to do with their original Signification, but are only given out to keep a Body of Men together, and to let them know Friends from Enemies.

I must confess, I have considered, with some little Attention, the Influence which the Opinions of these great National Sects have upon their Practice; and do look upon it as one of the unaccountable Things of our Times, that Multitudes of honest Gentlemen, who entirely agree in their Lives, should take it in their Heads to differ in their Religion.

I shall conclude this Paper with an Account of a Conference which happen'd between a very excellent Divine (whose Doctrine was easy, and formerly much respected) and a Lawyer.

AND behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal Life?

He said unto him, What is written in the Law? how readest thou?

And he answering, said, thou shalt love the Lord thy God with all thy Heart, and with all thy

thy Soul, and with all thy Strength, and with all thy Mind, and thy Neighbour as thy self.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he willing to justify himself, said unto *Jesus*, and who is my Neighbour?

And *Jesus* answering, said, A certain Man went down from *Jerusalem* to *Jericho*, and fell among Thieves, which stripped him of his Raiment, and wounded *him*, and departed, leaving *him* half dead.

And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the Place, came and looked on *him*, and passed by on the other side.

But a certain *Samaritan* as he journeyed, came where he was: and when he saw him, he had Compassion on *him*.

And went to him, and bound up his Wounds, pouring in Oil and Wine, and set him on his own Beast, and brought him to an Inn, and took care of him.

And on the Morrow when he departed, he took out two Pence, and gave *them* to the Host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was Neighbour unto him that fell among the Thieves?

And

And he said, he that shewed mercy on him.
Then said *Jesus* unto him, Go, and do thou
likewise. *Luke* 10. 25. to the 38.



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F I N I S.

